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ABSTRACT

This handbook begins with a brief discussion of Vietnamese religion, values, characteristics, and customs, and then describes the educational system of Vietnam and the behavioral expectations for its children. The third section of this handbook discusses the adjustments and conflicts faced by Vietnamese refugee children. Finally, some educational suggestions are presented which focus primarily on administrative concerns and the learning of English. Appendices include six bibliographies: (1) Indochinese Refugee Guides; (2) Vietnamese History, Literature, and Folklore; (3) English as a Second Language Teaching Materials; (4) Bilingual and Vietnamese Materials: K-12; (5) Bilingual/Bicultural Education and Materials; and (6) Reading on Bilingual/Bicultural Evaluations.
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Vietnamese Refugee Students:

A Handbook for School Personnel

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Foreword to the First Edition

This book is written with the hope of bringing some practical and useful answers to ease the task of the American teachers. During the last few years, many have been confronted with the challenge of teaching non-English speaking Vietnamese refugee students. This task is difficult because it is one which has often caught teacher and student unprepared for the experience.

Dr. Tam Thi Dang Wei considered two points of view in the preparation of this handbook. First, as a native-born Vietnamese, she tries to describe briefly the world of a Vietnamese child in Vietnam. Only relevant information relating to cultural and social background is included to provide some understanding of this background. Secondly, from a psychologist's point of view, the author attempts to bring out various emotional, cultural, and educational conflicts a Vietnamese refugee student might face in a new school situation in the United States. Possible reasons for such conflicts are discussed with the hope of bringing insight into the problem.

The third part of this handbook deals with practical suggestions contributing to the educational needs of Vietnamese refugee students.

The goal of this handbook is simply a sharing of experiences, concerns, and ideas with the hope of assisting the American teachers and school administrators in their involvement in the education of Vietnamese refugee students.

Joseph M. Cronin
State Superintendent of Education
Illinois

Foreword to the Second Edition

As the number of Vietnamese refugees immigrating to the United States has continued to increase, so have the pleas for appropriate materials from school districts throughout the country. Recognizing this need, we at the Midwest Organization for Materials Development, University of Illinois, were eager to help Dr. Tam Thi Dang Wei revise *A Handbook for Teachers of Vietnamese Refugee Students*.

Dr. Wei's insights should prove helpful to everyone who is involved with Vietnamese refugees. Her book includes topics of interest for teachers, school counselors, learning coordinators, and principals. We have changed the title of the second edition to *Vietnamese Refugee Students: A Handbook for School Personnel* in order to reflect its content more accurately.

In the second edition, Dr. Wei has updated her discussion on the adjustment of the Vietnamese child to American schools. She also has used additional examples to help explain the cultural differences that Vietnamese refugees must face. We are hopeful that this revised edition will prove easier to read and understand than the first edition, reaching a much larger audience outside the state of Illinois.

We are grateful to Dr. Joseph Cronin, State Superintendent of Education, and the staff of the Illinois Office of Education for allowing us to update the original handbook that they developed. We also wish to thank Grace Moore, Yolanda Mojzis, and Nancy Schum for their secretarial efforts.

Georgia Garcia
Editor
Midwest Organization for
Materials Development
University of Illinois

Acknowledgments of the Author

This book is made possible through the support of many professional co-workers and friends who continuously inspired in me the need for completing it. I am most grateful to Edith T. Byrne, Assistant Director, Bilingual/Bicultural Section, Illinois Office of Education, Chicago, Illinois, for her continuous support. I also wish to thank: Charmaine Young, Educational Specialist, Illinois Office of Education, Urbana, Illinois; Barbara Scott, School Psychologist, Champaign County Schools, Urbana, Illinois; Mary Fritz, Coordinator of Multilingual Education, King School, Urbana, Illinois; and the numerous teachers and school administrators in Illinois whom I have met during my work with the Vietnamese children in the schools. I wish to express my sincere gratitude for their shared concern for the education of Vietnamese children and for their valuable comments and suggestions.

Special thanks and appreciation go to Georgia Garcia, who has spent countless hours working on the second edition of the handbook. I am most grateful for her efforts because she has given not only professional input, but also personal insights and understanding. Without her thoughtful and conscientious guidance, the perfection of the second edition would not have been possible.

My loving appreciation also goes to my family who has been most patient with a wife and mother who has been neglecting her duty, to spend time at the writing table.

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I. The Vietnamese Cultural Heritage

Religions

A person's attitudes and behavior are deeply influenced by his/her cultural heritage. Religions and religious philosophies have been the strongest influential factors in the Vietnamese culture, leaving deep imprints on social values and personal behaviors.

The three most predominant religions in Vietnam are Buddhism, Confucianism, and Taoism. Christianity also is popular, but its role in the Vietnamese cultural heritage is minimal.

Most Vietnamese believe in a mixture of religions and religious philosophies do not follow just one religion. Vietnamese Buddhists, Taoists, and Confucianists will incorporate teachings from the other religions into their own beliefs. All Vietnamese, whether Catholic or Buddhist, will observe the Cult of Ancestors which is the most common religious practice in Vietnam.

The discussion that follows is a brief explanation of the religions and religious philosophies that have affected the Vietnamese culture.

Buddhism

The majority of Vietnamese are Buddhists. Buddhism is not a religion in the Western sense of the word but a moral system. In its simplest form of explanation, the teaching of Buddhism consists mainly in the perfection and improvement of one's self and in the humanistic approach to life. Buddha, an Indian prince, set the example of a life of non-attachment to physical and material things. The Four Noble Truths of Buddhism are the basis of the philosophy:

1. Man is born to suffer;
2. Suffering is caused by desire;
3. Suffering can be prevented by eliminating desire and developing non-attachment to all things;
4. To achieve non-attachment, one must make the effort to improve oneself by following the eight paths of right conduct, right intention, right effort, right vocation, right meditation, right thinking, right speech, and right views.

The influences of Buddhism are seen in various attitudinal characteristics of the Vietnamese people: "heart versus mind," self-negation, self-sacrifice, modesty, humility, and self-effacement. Silent suffering is valued and considered to be a sign of courage and maturity.

Confucianism

Confucianism has provided the Vietnamese people with a social code of behavior. Confucius's teaching emphasized the necessity of recognizing and following a

uniform hierarchy in order to maintain social and family order. Rank within the family is determined in terms of age and relationship and is supposed to be strictly observed. Within the social hierarchy, the order of priority and respect is first, the king (*quân*), then, the teacher (*sũ*) and lastly, the father (*phũ*).¹

The respect that the Vietnamese have for their elders and teachers, their high regard for education, their filial piety and loyalty to their families, and their continued observance of the Cult of Ancestors are all influences of Confucianism.

Taoism

Taoism was founded by Lao Tsu, a famed Chinese philosopher. The principal teachings of Lao Tsu are "charity, simplicity, patience, contentment and harmony between man and man and harmony between man and nature."² The Taoists seek the "realization of self through the achievement of harmony in [their] emotions and [in] the natural and harmonious development of all things." They believe that there is strength in weakness and point out that nothing is weaker than water, yet, water can erode a rock, the most solid of things.³

This concept of harmony is believed to have played a very important role in the development of the cultural personality of the Vietnamese. It is a philosophy that is applied daily as a way of life. It has meant that the Vietnamese avoid confrontation at all costs. A Vietnamese may say yes when he/she really means no in order to avoid confrontation. Similarly, children in school may refuse to confront the teacher with a negative answer. Such behavior has been erroneously characterized by Westerners as non-dynamic, non-active, and non-responsive.

Other Religious Practices

A practice which often takes precedence over the traditional religions is the Cult of Ancestors. It is commonly practiced by all Vietnamese: Buddhist or Catholic, rich or poor. Almost all Vietnamese homes have an ancestral altar (often combined with a Buddhist altar) located in the most prominent place in the main room of the house. Rites honoring the ancestors are performed on feast days and on the anniversary of each ancestor's death.

Male dominance in the Vietnamese society is influenced by the Cult of Ancestors. The oldest son in the family is treated with respect because he will continue the family line and follow in the footsteps of his ancestors. This also means that a heavy responsibility is placed on him. A family without a male descendant is considered to be unlucky. In older times, the parents of the oldest son would urge him to remarry if his first wife did not have a son.

The strong family tie in Vietnam also is an influence of the Cult of Ancestors. One member's action is felt to affect the family, the extended family, and the ancestors. The great respect given to ancestors has perpetuated a similar respect for the elderly. The Vietnamese consider age to be wisdom and feel that it merits high esteem. Older parents are loved and cared for by their children.

In addition to the religions and religious practices already discussed, the Vietnamese also believe in animism, or the existence of spirits. These spirits are found everywhere. Often, there will be an altar on top of a big tree in honor of the tree's spirit. The kitchen is considered to have a spirit and must be kept clean so that its spirit will not be offended.

These beliefs often influence Vietnamese behavior. Important dates such as weddings and funerals are decided in consultation with an astrologist. Parents will ask an astrologist to determine if a couple's birthdates are compatible for marriage.

Some Vietnamese will spend a lot of money to hire a specialist to choose a site for their ancestors' tomb. If the tomb is placed in a perfectly balanced area, then it will bring good fortune to the family.

Vietnamese Values

The Vietnamese value system appears to be strongly influenced by four factors: the strong attachment to one's family; the high respect for education; the humanistic or "heart oriented" approach towards life; and the harmony oriented concept prevalent in all personal interrelations.

The Family

The complexity of the family relationship sometimes is difficult for Westerners to understand.

The most important factor of all in the Vietnamese value system remains the family. . . . the family is the center of an individual's life. . . . the Vietnamese are . . . extremely concerned with their family's welfare, growth, harmony, pride, prestige, reputation, honor, filial piety. . . . The family claims first allegiance. . . .

They are also strongly attached to their land, native village, ancestors' tombs. . . . Traditionally, there is a great respect for ancestors' spirits and achievements. Because of all these strong emotional attachments, Vietnamese usually do not wish to leave their villages or home towns. . . . This is one of the main reasons why immobility is a Vietnamese characteristic in contrast with the dynamic and constant mobility of Americans.*

This relationship is complicated further when the size of the Vietnamese family is considered. It usually is extended with a household including, at least, the son's family, his parents, and his unmarried siblings. The family relationship also may include five/six generations, encompassing everyone who is related by blood or marriage. A Vietnamese proverb, "a drop of blood is better than an ocean of water," illustrates the importance of this relationship.

Influence of the Family. The strong family relationship can be a source of identity and security, but it also can set limits on individual freedom. A misconduct of a Vietnamese is blamed not only on the individual, but also on his/her family, relatives, and ancestors. The Vietnamese have learned to be patient before they act because they must consider others before themselves. Vietnamese children may be hesitant to try something new or different simply because they may fear offending their parents or their family. These attitudes differ from those of the Westerner who values independent action and individual freedom.

Education

Respect for education and love of learning are given primordial importance by the Vietnamese people. Education especially is valued by the parents because it alone determines social positions and job opportunities. In the United States, education also is valued but it is not the only means for success, social prestige, and self-esteem. An individual in the United States can excel in a trade or a career, and his social position will be judged by his professional position or wealth. A very rich man without a good education is not highly regarded by the Vietnamese.

"Love of learning" also means different things in the Vietnamese and American cultures. In Vietnam, the respect given to scholars and the veneration of book study have meant the passive acceptance of knowledge. In the West, a more dynamic approach to the pursuit of knowledge has emphasized searching, active partici-

pation, and constant questioning of established knowledge.

Influence of Education. This deep respect for learning has positive as well as negative aspects. The high value placed on learning tends to make a Vietnamese student hard working, and to give his/her teacher a higher level of respect than that given by an American student. The Vietnamese student tends to be a more passive learner, relying more on "listening, watching and imitating [rather than] . . . experimenting, trying things out, and generally discovering things for himself by himself."⁵

Unfortunately, this type of book learning often is too theoretical and lacks the practical application necessary for the real work life situation. Some Westerners have observed that the Vietnamese are not particularly innovative. This can be attributed to the Vietnamese educational system which does not foster such a trait.

It is reasonable to expect that the Vietnamese refugee parents will continue to value the education of their children. As has reportedly been the case of the Chinese-Americans, a good proportion of the Vietnamese refugee children can be expected, in time, to find their way into American universities and colleges, propelled there by, among other things, this special 'love of learning' which their parents brought with them to America as part of their cultural baggage."⁶

Humanism

In the Vietnamese culture, Buddhist influence has caused the value of humanism to be stressed more than rationalism or materialism. The Vietnamese culture has been called "heart-oriented" because the Vietnamese are more interested "in how men feel, react, and transact with one another than [in] how nature functions or [in] how things in the physical environment operate." Douglas R. Beane of the Church World Service feels that "this preoccupation with 'heart' to the detriment of 'mind' as represented by reason and logic is probably the most important factor to remember when one seeks to understand Vietnamese behavior patterns."⁷

Influence of Humanism. This humanistic orientation helps explain the Vietnamese interpretation of law and authority. The Vietnamese respond better to authority when it has a human face, and understand law better when it is represented by a man. The depersonalized or faceless do-it-yourself income tax computation and payment common in the United States is difficult for the Vietnamese to handle in the proper way. They are used to seeing a tax collector — whom they know, carrying a collection bag.⁸

With the arrival of Vietnamese refugees in the United States, the story of a Vietnamese refugee who deliberately ran a red light when driving home late at night often has been heard. When asked by an American friend to explain his behavior, the Vietnamese refugee simply replied that the street was deserted.⁹ From his point of view as a Vietnamese, the act of running a red light was not ethically wrong nor illegal since no one else was involved and no one was harmed. Americans usually find this explanation difficult to accept because they have been taught to depersonalize or institutionalize the law.

It is difficult to explain the humanistic orientation of the Vietnamese in simple terms. However, the high value placed on "heart" or feeling particularly is seen in the interpersonal relations of the Vietnamese. A Vietnamese will seldom open a gift in front of the giver because the thought involved is more important than the content, and what is given is not as important as how it is given. Perhaps, some concrete examples of "heart-oriented" behavior will help to clarify this concept.

During the Vietnamese War, local newspapers frequently published the names of the young men who were killed in Vietnam. I wrote to many of their families to let

them known that I shared in their sorrow. I reacted with my "heart," feeling the universal sorrow and pain of a parent losing a son. I did not react in terms of the "mind," and did not pay attention to political or racial distinctions.

Another example of this humanistic orientation is the composition of a local refugee family. Living within the same household are five different groupings of people: two parents and their two children; two related uncles; two related aunts; a mother of a cousin; and a father of a friend. All of these people consider themselves to be related. The couple and their children have opened their doors to the others in a time of need.

This type of extended family has caused another local Vietnamese refugee family some difficulties. The head of the household had been an officer in the Vietnamese army. Many of his former soldiers sought his help and advice upon first arriving in the United States. Some of them stayed in his household for days and weeks. The man hospitably made all of them a part of his family until they could make their own arrangements. Unfortunately, his landlord viewed the situation differently and evicted the man and his family from his apartment because they had too many people staying with them.

Such behavior is common for the Vietnamese. In our own home it is not unusual to have twenty or thirty guests for Easter, Thanksgiving, or Christmas dinner. Not all of these guests are actual relatives, but many are children of distant relatives, children of old friends, or friends of friends who happen to be attending the local university and who have no family in town.

Harmony and the Pluralistic Approach to Life

The Taoist concept of harmony plays an important role in the Vietnamese system of values. The Vietnamese do not like to be disruptive and will try and avoid conflict and confrontation in order to maintain "harmony."

Westerners tend to make two-fold judgments based on fixed and impersonal principles, which usually are defined in clear cut terms: good or bad; clean or dirty; moral or immoral. The Vietnamese do not rank their values as absolute, and are more willing to accept relative norms that tolerate both sides of the dualism. Unlike Americans who are said to be more monistic in their approach to life, the Vietnamese prefer a pluralistic approach and will use an assortment of ways to deal with a problem. It is said that an American tends to have "only one God, is married to one wife, drinks one brand of beer, reads one newspaper, and follows one favorite ball team. A Vietnamese may do all that but never to the exclusion of the other choices."¹⁰

Influence of Harmony. The role of the matchmaker is a good example of the Vietnamese desire to avoid confrontation. Traditionally, the matchmaker not only helped choose the marriage partners, but also served a useful purpose, in that each of the prospective families could voice their opinions to the matchmaker without actually confronting the other family. Although many families no longer use matchmakers, they still use go-betweens in important transactions to avoid direct confrontation and to arrive at a compromise without hurting the feelings of the people involved.

In 1975, when the first group of Vietnamese refugees arrived in this country, their desire to avoid direct confrontation often created misunderstandings between themselves and their American sponsors. Accustomed to the direct approach, the American sponsors would request that the Vietnamese family tell them what they needed. The initial response of the Vietnamese frequently was that they did not need anything, since they did not want to cause their sponsors any inconvenience or

embarrassment. As proud people, they only would accept help when it was offered, not given or asked.

Many Vietnamese school children are hesitant to tell their American teachers when they do not understand something in class. They are afraid that such an admission on their part will embarrass their teachers.

Vietnamese Characteristics and Customs

Personal Characteristics

The combined influences of Buddhism, Confucianism, and Taoism have created certain personal characteristics that are unique to the Vietnamese, which might cause them some difficulty in adjusting to their new life in the United States.

In general, the Vietnamese people are polite and sensitive. They value good manners in all social contacts and try to avoid hurting or embarrassing others at all cost. They prefer the indirect approach in contrast to the direct and straight forward approach of Americans. This explains why they often will say yes when they really mean no. An American friend once asked me, "How can we know if a yes is a yes and a no is a no?" My reply was to ask at least three times. If the answer is the same each time, then it probably is the correct answer.

Another general characteristic of the Vietnamese is that of modesty or humbleness. The Vietnamese child will not participate in class activities unless specifically invited nor will he/she volunteer information unless specifically called on. This emphasis on modesty also has made it difficult for the Vietnamese to demonstrate their capabilities or to voice their knowledge and skills. Thus, creating a major handicap for them when they look for employment.

The Vietnamese traditionally do not reveal any of their problems to outsiders because such a revelation is viewed as an expression of weakness. Problems are solved within the family, and exposure of them to non-family members is considered shameful not only for the individual, but also for the family, and even for the entire nation. This characteristic of "face-saving" has led to much confusion and misunderstanding between Vietnamese refugees and their American sponsors.

The reliance of the Vietnamese on their extended families has made it difficult for them to understand the concept of volunteer agencies. Public assistance is unknown in Vietnam because needy individuals are taken care of by their family and friends. In the United States, the Vietnamese refugees find the concept of group participation in a PTA group or in the many volunteer service agencies "strange."¹¹

The Vietnamese's adjustment in the United States has been complicated by two additional factors. First, the respect that the Vietnamese have for education, has meant that manual labor is looked down upon, and considered only for the uneducated.¹² This has caused much depression and frustration for those refugees who are forced to work in jobs different from their educational background and training.

This depression is compounded by the second factor. In Vietnam, the Vietnamese traditionally worked for only one employer for his/her entire life. In a sense, he/she became a member of an "on-going family." The Vietnamese refugee still has difficulty viewing a job, even if manual, as only temporary. Even if he/she obtains a good job, it will be difficult for him/her to consider switching positions for job or career advancement.

Customs

The Vietnamese take pride in their hospitality. No appointment is necessary for casual visits and the guest is always welcome in the home to share what is available on

the table. As a personal note, this author cannot remember a day in her childhood when there was not an extra guest at the family meal. From the Vietnamese point of view, an extra pair of chopsticks, and an extra bowl of rice are all that is needed for the extra guest. The aspect of sharing is more important than the food itself.

Dutch treat is not a Vietnamese custom. Some Vietnamese refugees are becoming adjusted to the idea, but only if sharing the cost is made clear at the moment of the invitation.

The time concept of a Vietnamese is different from that of an American. In Vietnam, being prompt for a dinner invitation might be interpreted as being too greedy or enthusiastic, and people usually are not on time. Similarly, visits to a friend generally last much longer than in the United States. An American observer once stated, "the Vietnamese cultural clock walks; the American clock runs."¹³

Gestures of affection are different in Vietnam than in the United States. Although some children will hug and kiss upon greeting, this is not customary for adults in Vietnam. However, holding hands is a common gesture of close friendship, generally used by unmarried youngsters.

Traditionally, the head is never touched in Vietnam. Some Vietnamese believe that the head is a sacred place, while others have been afraid to touch the head of an infant for fear of damaging the soft spot. This goes back to the "old times" in Asia when the infant mortality rate was high, and touching the child's head became a taboo. Many American teachers have asked me about this problem. My personal answer is that they should use their common sense and hearts. If a child needs a reassuring touch, it does not really matter where you touch him.

The Vietnamese smile is another puzzle to many Americans. It is not always a sign of happiness or agreement and may hide a multitude of feelings. A smile can be an expression of friendliness, or a way to make others feel comfortable. It can also serve as a polite way to avoid a certain answer or action, to hide disappointments or worries. It is not easy to explain the meaning of the "smile" to a Westerner, but a Vietnamese usually understands the feelings behind the smile of another Vietnamese.

Tet. The Vietnamese have many religious and special holidays, but the most important celebration of all is *Tet*, or the Lunar New Year. It is the one holiday that Vietnamese refugees will continue to celebrate away from their homeland, regardless of their religion, socio-economic status, or politics.

For every Vietnamese . . . Tet is the most important holiday festival, which lasts for a minimum of three days. During this period, all stores are closed and business interrupted. Tet is not a religious holiday but is colored by all sorts of religious and superstitious practices. Catholic masses are conducted in churches on New Year's Eve and New Year's Day. Buddhists and Confucianists likewise go to temples in great numbers to pray for health, prosperity, longevity, and happiness. At home, the head of the family . . . traditionally sets up a family altar with food and fruit in the open air. At midnight of New Year's Eve, when firecrackers begin to explode . . . he or she starts to perform religious rituals in front of the altar to worship Buddha, various known and unknown gods and ancestors, and to pray for the new year. Children are allowed to stay up past midnight and anxiously wait for the traditional money gifts, given out by their parents or elders only after midnight. . . . the amount of gift money each child receives supposedly measures his conduct and performance during the past year. Children . . . are told to behave themselves and be very careful in what they do or say on New Year's Day since their conduct will be reflected throughout the year and bring good or bad luck. In other words, the Vietnamese believe that whatever happens or is said on this first day of the year

will repeat itself and influence their lives throughout the new year. Bad things should be strictly avoided. . . .

The first person who comes and visits the family on New Year's Day will bring them good or bad luck for the year. . . . the Vietnamese usually select very carefully and in advance the person . . . they ask . . . to come and 'open the door of their home'. . . . If during the year, this family is stricken by misfortune, the visitor might have to take all the blame and will not be invited next year. . . .

Children of the family usually expect money gifts from visitors to their home during the first three days of the year. This is the most appropriate occasion for friends to visit friends, for relatives to get together with relatives, for business people to treat each other generously. . . . People will visit the most important persons for them on the first day, the second most important ones on the following day, and then for the third day. . . . If, for one reason or another, you cannot come to offer your wishes to someone you are supposed to visit, this person's feelings may be hurt. In the United States it is quite acceptable to send a card on the Tet occasion.

Pre-Tet is the time for decorating the house, polishing altar brassware, and cleaning up; it is the time for paying off all debts and returning all borrowed things, since it is believed that by not doing so, there will be more debts next year. It is the time to evaluate achievements, failures, and mistakes of the passing year, to forgive others for their mischief or offense and to re-establish peace or reconcile with adversaries. It is also the time for a shopping spree. The Vietnamese, whether needy or well-to-do, tend to spend extravagant amounts of money on new clothes, food, and presents. . . . It is the time for enjoyment and forgetting about all worries or miseries, and for putting on one's best and newest clothes and showing one's wealth by spending lavishly. It is the time for children and adults to indulge in gambling and to play favorite games of cards for money. It is also time for enjoying traditional food especially prepared for Tet. . . . It is a very colorful festive time indeed!

Vietnam has a number of secular and religious holidays but none can be compared to Tet.*

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II. The World of the Vietnamese Child In Vietnam

Behavioral Expectations

At Home. Generally speaking, Vietnamese children are polite and well-behaved. At home, the Vietnamese child feels secure because each member of the family has a defined role. The father is the "head," or the authority figure, and the mother is the "heart." Both parents are supposed to have absolute authority over the child. Any disobedience is regarded as a serious offense. Even so, children are well loved and protected. It is not unusual for parents to sacrifice their own needs in order to provide for their children's welfare and education. The other adult members of the extended family also give the children additional support and love.

The children's role in the family has meant that many of them are passive in their behavior toward adults. They want their elders' respect and consequently, do not want to offend them in any way. Bragging and aggressiveness are discouraged in the Vietnamese society, while self-control is highly valued and stressed. Children are expected to help their parents take care of younger children or aging grandparents.

At School. Vietnamese students are used to formal, highly structured classroom situations in which the teacher is recognized as an authority figure. Since education, measured by competitive exams, was the sole means for social advancement in Vietnam, the teacher's knowledge was unquestionable. Counseling services were not available, and students were expected to learn by listening, watching, and imitating. They treated their teachers with great respect, rising when the teachers entered the classroom, and sitting down with their teachers' permission. They usually remained in their assigned seats throughout the school day, and did not talk to each other without their teachers' permission. Play was not considered to be important in the educational program.

Girls and boys were treated differently, although both were expected to do well in school and to study. However, as a rule, more academic pressure was placed on boys than on girls. They usually were seated on separate benches or in separate sections of the classroom. They rarely were assigned to work together. Casual friendships did exist between boys and girls, but courting and dating were not encouraged. Both sexes were supposed to be polite and modest, but it was considered undesirable and impolite for a girl to speak in a raised voice. There were no sex education programs in the schools, and Vietnamese students were not used to discussing this topic in a classroom environment.

The Vietnamese students usually are very agile and have good manual dexterity. The Vietnamese society values skills that emphasize patience and self-control, i.e., embroidery, calligraphy, or silk-screen painting. Handwriting was emphasized in the schools, and children were expected to do their work neatly.

Educational System

Unlike the American school system, where school boards are elected by the public, the Vietnamese school system was centralized under the Department of National Education. The curriculum was uniform throughout the entire country. All prescribed courses were required and there were no elective courses. Numeric grades from 0 to 20 were given with a passing grade of 10. Neither the students, nor the parents, nor the public had an active role in deciding school policy, curriculum, or staffing.

Every student had to pass a national exam at the end of high school in order to enroll in a university or college. The subject matter of the coursework was directed towards passing the exam. Since there were few textbooks, and limited reading assignments outside of the classroom, the students were dependent upon their teachers for the knowledge that they needed to pass the exam. The exam was very difficult, lasted for several days, and many students failed it.

The educational program was divided into two levels:

Elementary Level. Children began school when they were six years old, and continued in the elementary program until they were 11, encompassing a five year period. They went to school six days a week for approximately four hours a day. They were taught the following subjects: Vietnamese language, national history, geography, civics, moral education, general science, mathematics, drawing, physical education, home economics, and childcare.¹⁴

Second Level. This was a combined program of four years of junior high school and three years of senior high school. The junior high student could choose to attend the academic program, or a vocational/technical school. If the student chose the academic program, the following subjects were studied: Vietnamese history and geography, Chinese, English, French, civics, physics, chemistry, and mathematics.¹⁵

In the senior high program, the student specialized in one of four programs: modern languages, classical languages, mathematics, or experimental sciences. During the last year of high school all of the students had to study philosophy.¹⁶

III. The World of The Vietnamese Child in The United States

Adjustments and Conflicts

In May 1975, nearly 50,000 Vietnamese and Cambodian refugees under 17 years of age arrived in the United States. This sudden and massive influx of Vietnamese children has caused great concern among the American teachers who have been assigned to teach them.¹⁷ It also has been a source of anxiety and fear for the Vietnamese children who are faced with a totally new school environment.

The Vietnamese child, who has recently immigrated to the United States, is faced with many adjustment problems. He/she has to learn sufficient English to be able to communicate with his/her teachers and peers. He/she must learn new ways of behaving, thinking, and learning; he/she must compare, sort out, and eventually decide what part of his/her cultural heritage to retain, what parts to modify, and what parts to replace in order to function effectively in the new society.

There are three general areas of conflict and adjustment that a Vietnamese refugee child may encounter. They are: 1) emotional, 2) cultural-social, and 3) educational.

Emotional Conflicts

The emotional adjustment is the most difficult for the Vietnamese child to make because the child is totally unprepared for the new situation. In Vietnam, the child was faced with war and evacuation. In the United States, he/she has had to adjust to changing family roles and a new environment.

The Effects of War and Evacuation. Vietnamese children were born during war and have witnessed its brutality. An American reporter talks of his adopted nine year old Vietnamese orphan not as a boy, but as a little old man.¹⁸ Many Vietnamese refugee children appear very serious compared to their American counterparts. The war has affected them by causing some of them to become introverted, unstable, unfriendly, or distrustful.

During the evacuation process, refugee children are faced with the real dangers of death, separation, and deprivation. Many children are separated from their parents, their siblings, or their relatives. Many have been through tragic experiences and all of them are faced with the fear and anxiety of an unknown future. These experiences are very traumatic; the depth of their imprint on the child is hard to measure, however, it is certain that they are sources of many nightmares and fears.

Changing Roles and Lifestyles. In Vietnam, the child was very secure in his family circle where each member had a defined role. Once in the United States, these roles change. The father is no longer the authoritarian head of the family. He often is unemployed or underemployed. He is no longer the sole support of his family. The changing role of the father, whom the child respects the most, is confusing, causing the child conflict and insecurity.

Many of the refugee parents cannot give their children the moral support that they gave them in Vietnam because they also are faced with their own emotional adjustments. They often feel lonely, homesick, or isolated in their new environment. This isolation causes adults to become depressed and children to lose motivation in school. These feelings are compounded by physical differences and the inability to communicate.

Summary. Although these adjustment difficulties are quite real, they are not completely insurmountable. It has been observed that many Vietnamese refugee students are making good adjustments and progress in American schools. When the Vietnamese child has strong moral support at home, and understanding from teachers and school administrators, he/she has a very good chance to adjust quickly and adequately to his/her new life and to his/her new school situation.

Cultural and Social Conflicts

These conflicts arise when cultural and social expectations differ. Vietnamese refugee children experience conflicts when they try to meet the different expectations of their parents and their American teachers. If the child wants to conform to his/her parents' expectations, he/she must work hard, do well in school, and be respectful and obedient to elders and authority figures. This will require that the child ignore or reject the Western values of independence and individualism because such values are incompatible with the parental and cultural expectations of the Vietnamese.

Behavioral Differences. The Vietnamese child is expected by his parents to be quiet, polite, modest, and humble. These characteristics cause the child to seldom express his/her wishes and opinions. This behavior often is interpreted by American teachers as being withdrawn, unmotivated, or uncooperative. Westerners also view the humbleness of the Vietnamese in derogatory terms, and interpret their modesty as a form of self-degradation.

A Vietnamese child who has been taught to respect and obey elders and persons in authority, often is confused and bewildered by the direct, spontaneous behavior of his/her American peers towards adults and teachers. The Vietnamese child would consider such "free" behavior to be disrespectful. On the other hand, the gestures that the Vietnamese child uses to show respect, i.e., bowing his/her head to the teacher, handing his/her papers to the teacher with both hands, are often laughed at by American classmates. The polite response of the Vietnamese of not looking someone in the eye while talking may be interpreted by Americans as a symptom of an insecure, even emotionally disturbed person.

Cultural Differences. Differences in foods, eating habits, clothing, and weather also can affect the newly arrived refugee child. A little girl did not eat her lunch because she was not accustomed to using a knife and fork. Some Vietnamese children become ill from water and food differences. Others are affected by cold weather, and are either overdressed or underdressed by their parents, making it easy for them to catch colds. These are just a few of the cross-cultural problems that a Vietnamese child will experience in the United States.

Summary. The focal point of this discussion is that the typical American school environment is not always an extension of the home for every child. The Vietnamese child is the subject of opposition between two forces, home and school, which often results in bewilderment, confusion, and frustration.

Educational Conflicts

In addition to emotional, cultural, and social differences, the Vietnamese child also must adjust to differences in the American and Vietnamese educational systems.

There are three categories of educational difficulties that the Vietnamese child must face: 1) different learning styles and classroom activities; 2) a change in the student-teacher relationship; and most of all 3) the language barrier.

Differences in Learning Style and Classroom Activities. The Vietnamese educational system promotes a passive type of learning where the students learn by listening, watching, and imitating their teachers. The open type of classroom common in many American schools is perceived by the Vietnamese as confusing and disorganized. Since Vietnamese students are used to a lecture method, team teaching and active class participation are uncommon and strange to many of them. They are not used to group activities and do not know how to react. Independent projects or library research are foreign to them and they need to be guided with patience.

The Student-Teacher Relationship. The American teachers' friendliness and informality is shocking to the Vietnamese students and hard for them to accept. The absence of honorific terms in the English language compounds the problem, and makes the Vietnamese students feel uneasy and uncomfortable when talking with their teachers. They are reluctant to ask questions in class because such behavior seems aggressive and disrespectful to them. Their confusion is increased when, to their surprise, their teachers reward such behavior in class.

Since they are not accustomed to talking in front of the class, they are shy and uncomfortable when asked to do so in the American classroom. They do not volunteer answers because they have been taught to be modest. If they need help, they probably will not ask for it.

Because the Vietnamese student does not know the limitations of the new freedom he/she observes in the American classroom, he/she may become a discipline problem. The inability to perceive the freedom limitations that exist on the playground or in the classroom is the cause for some of the misconduct or misbehavior attributed to the Vietnamese students. The students might be too quiet and be forgotten or labeled uncooperative, or they might be too loud, talk out of turn, and be judged a discipline problem. This lack of understanding is complicated and aggravated by the language barrier.

The Language Barrier. The language problem can be very acute when there is only one or very few Vietnamese students in the school. The lack of communication or understanding between the child and the school authority can cause a small misunderstanding to grow into a large emotional or discipline problem. I remember a woman principal who asked me if a little boy in a kindergarten class knew Kung Fu because of his uncontrolled strength. Being the only Vietnamese in the school, he was totally confused and bewildered with no one to turn to for help. His tension had built to an explosive limit. Once explanations were given to him in Vietnamese, he was a changed child.

The language barrier also limits the child's social contacts with American peers. A high school teacher was concerned when a Vietnamese boy changed from being friendly and cooperative to being anti-social. A talk with the boy revealed that he did not know enough English to communicate with his peers, and as a result, he was slowly withdrawing from them. He was frustrated because he could not say "maybe later" or "not at this time," when he was asked to join in an activity. His abrupt responses seemed rude to his classmates, further frustrating him, and in effect, discouraging other social interaction.

Many of the directions and explanations in the American classroom are verbal. It is not unusual to find that all of the teacher's instructions are verbal. You can imagine the tremendous amount of self-control and self-discipline that a non-English

speaking child must maintain in order to keep quiet and not disturb others. He can rely only on visual clues. These are not always dependable and mean that the child will always be one step behind the others. This causes his/her reactions and behavior to be out of place.

A child that seems to speak good English also can have problems. It is easy to be misled by good pronunciation of English, and to assume that the child has a good command of English. A child can appear to answer correctly by simply imitating others, not fully understanding what he/she is saying. It is not always easy to determine the extent of English that a child knows. The child could be silent and nonresponsive because he/she does not know English or because he/she knows English but is reacting to the differences in the classroom.

Summary. The conflicts discussed in this section are mentioned in an attempt to offer some insights into the unique situation of the Vietnamese refugee child. These problems should not be generalized nor stereotyped and related to the entire Vietnamese population. Individual differences, as well as individual circumstances, still are the most important considerations in any case, for both Vietnamese and Americans alike.

Case Studies*

The following cases and incidents are examples of some of the cross-cultural conflicts and emotional difficulties that Vietnamese refugee students have experienced in their adjustment to American schools. These cases are presented with the modest goal of sharing experiences and concerns with other teachers and school personnel who are involved with the education of Vietnamese children.

Coeducational Experiences

Case 1:

In a science class at a high school in the Midwest, a Vietnamese girl was paired with an American boy for lab work. The pair did not work well together and the girl, clearly needing help from her partner, never asked for help. She seemed to prefer a poor grade to receiving help from the boy. Noticing the uneasiness between the two, the sharp-eyed teacher split the pair. He found out later that the Vietnamese girl had rarely associated with boys before and had felt intense embarrassment at having to work closely with a boy for the first time.

Interpretation. Even though there was co-education in Vietnam, boys and girls usually did not communicate or interact as frequently and as casually as in the United States. And although a mixed group did go out to have fun together, no definite pairing was involved. Single dating, as it is practiced in the United States is rare, and where it is adopted by a boy and girl it usually means that they have reached the stage which, in the United States, would be called "going steady."

Case 2:

A Vietnamese girl in the 10th grade in Missouri reportedly refused to go to her gym class. When asked for a valid reason by the gym teacher, she simply said she didn't like gym. Only much later did the real reason come out as she revealed to a Vietnamese friend. She objected to being seen bare-legged, wearing gym shorts.

*Cases 1, 2, 3, and 12 are adapted from *A Manual for Indochinese Refugee Education 1976-1977*, pp. 132-134 with permission of the publisher, National Indochinese Clearinghouse, Center for Applied Linguistics, Arlington, Virginia.

Interpretation. Coming from a region of Vietnam where old customs and traditions were still strong, and where women, young and old, were never to be seen bare-legged, she confessed to an intense feeling of discomfort when the gym hour came around.

To provide a sense of measure to this interesting case, however, we must add here the case of two Vietnamese high school girls — one in Georgia, the other in Maryland — who were drum majorettes for their respective high school bands last year. Not all young Vietnamese refugee girls were like the one in Missouri, or, to approach the issue from the other direction, not all of them were like the two drum majorettes.

Differences in Diet

Case 3:

An eight year old Vietnamese child in an elementary school in Maryland complained of a stomach-ache everyday shortly after his lunch hour. His teacher was mystified by the fact that the same food and milk did not make any other child in the class sick. The cause was later identified to be the fresh milk which was perfectly good, but to which the boy's biological system was not accustomed.

Case 4:

An American mother was surprised that her adopted Vietnamese son was still hungry even after eating two or three sandwiches for lunch. She did not realize that the Vietnamese do not eat much bread in Vietnam. As far as the little boy was concerned, a sandwich was more of a snack than a real meal.

Case 5:

An American teacher shared her concern about the eating habits of her Vietnamese student with a colleague. The student had told her that he ate cold noodles for breakfast. A native Vietnamese resolved the situation when she eased the teacher's concern by explaining that the Vietnamese love to eat noodles. The "instant noodle" found in the American grocery stores is very convenient and often preferred by the Vietnamese to bread and butter.

Interpretation. Food habits are different from one culture to the next. Rice is a staple in the Vietnamese diet while bread is a staple in the American. Pork is preferred to beef by most Vietnamese while the reverse is true in the United States. Fresh milk is likely to give some Vietnamese an upset stomach. They are used to boiled rather than homogenized milk, and their bodies are said not to produce the type of enzyme necessary to digest fresh milk."

Climate and Clothing

Case 6:

Two kindergarten teachers were discussing their experiences with Vietnamese students. The first teacher was concerned about a Vietnamese child who had cried the entire morning. In her class, all of the children had to remove their snow boots and put on regular shoes to wear in the classroom. She tried to explain this to the little boy as she took off his boots. The little boy cried, remained moody and unhappy, and did not participate in any of the class activities.

The kindergarten teacher next door had the same experience but with another result. Noticing that her Vietnamese student kept looking at his boots, she realized that the boots were new and that wearing them was a different and new experience for him. She allowed him to wear the boots in the classroom. When it was time for physical education, the boy realized that the boots were too heavy for running so he took them off and joined the group.

Interpretation. Coming from a tropical country, Vietnamese refugee children are not used to the cold weather in the United States. Snow and snow clothes are a new experience for them. The sensitivity of the second teacher has resolved the problem of removing snow boots without causing emotional conflict for the child.

Treatment of Illnesses

Case 7:

A Vietnamese boy was very sick with a high fever late one evening. His father used a form of acupuncture to try and release his son's fever. He scratched his son's back with a sharp piece of glass, dipped a piece of cotton in alcohol, lit it inside an empty cup, and quickly put the cup on certain places on the son's back. This treatment is called "cupping." The result was a messy back with bloody spots and red marks from the overturned cup. Despite all of the father's attempts, his son died that night.

The sponsoring family panicked; the marks on the boy's body looked like child abuse to them. The police were called and the father was taken to jail for questioning the next day. That night the father took his life by hanging himself.

Interpretation. A Vietnamese interpreter came the next day, revealing, too late, that the father had been in a desperate mental state. The rest of the family had been left behind in Vietnam. His son's death, complicated by his inability to explain the type of treatment that he had given him, caused him to despair and take his life.

The method of treatment that the father had used is very common in Vietnam, especially in the countryside where medication is not readily available.

This incident illustrates that different types of health treatment, illness, and infection are common in other countries. A Vietnamese mother tends to treat diarrhea with less concern than an American mother. In contrast, a Vietnamese child, not accustomed to cold weather, is more susceptible to colds and to respiratory infections than the American child. Teachers should also be aware that Vietnamese mothers who are not familiar with cold weather conditions will tend to overdress, and at times, underdress their children. The frequent colds that the child may contract often result in fatigue and loss of hearing which can affect the child's learning ability.

Learning Problems

Case 8:

A concerned teacher was worried about a Vietnamese high school boy who seemed to forget almost everything he learned in class. A mental deficiency was thought to be the cause. Later, it was learned that he was totally confused by his current situation. His parents had given him to an American family to adopt. The Vietnamese parents had seven children and were unable to take care of them all. This boy thought that he only had been sent away to school. He waited for his parents to come; he wrote them many letters; but he did not know how and where to contact them. He was unable to communicate his feelings and worries to his adopted parents because he spoke little English. He was wrapped up in his worries and had no desire to learn.

Interpretation. The adoption procedures in Vietnam and in the United States are very different. In the United States, when a child is adopted by another family, communication between the real parents and the child is legally discouraged and avoided. In Vietnam, this adoptive act tends to be less official. It is not unusual for a richer relative or friend to help out and adopt a child of his less fortunate relative. The child will stay with his adoptive parents, whom he might call uncle and aunt, but will always remain the son of his real parents.

Case 9:

A teacher thought that his Vietnamese student had an auditory discrimination difficulty. He found out later that there are sounds in the English language that do not exist in the Vietnamese language. The student simply could not hear them, thus, could not pronounce them correctly.

Case 10:

Another teacher complained about the lack of retention in her Vietnamese student. She attempted to teach him two or three new vocabulary words each day and he could not remember them. An observer noted that the words were given at random; they were not related to a unit or a subject. The student could not remember them because he had no reference upon which to organize his thought processes in order to retain what he had learned.

Case 11:

A teacher was surprised to see a Vietnamese child color pictures of eggs "brown" and cows "yellow." The surprise turned into laughter when a Vietnamese friend told her that Vietnamese eggs are often brown in color and that there are more yellow cows in Vietnam than black or brown cows as in the United States.

Case 12:

This case is about a Laotian boy, but it is repeated here because many Vietnamese children have the same problem. The boy was a top scholar in the twelfth grade in his home country. Last fall, he repeated twelfth grade as a refugee teenager in an American high school. He received three successive warning notices for poor work in biology. In a short period of time, he had turned from a brilliant scholar to a pathetic near-flunker, all due to his inability to speak English. The biology teacher graded his papers just like any other paper, without any consideration for his serious language handicap.

Interpretation. The language problem still is a major handicap for students. It is further complicated by the cultural trait of "face saving," which affects the pride and self-esteem of the Vietnamese and causes them frustration and a loss in learning motivation. It is important that American teachers understand the consequence of failure for these students.

Summary

Eating noodles for breakfast, or calling a teacher, "sir," are some incidents that initially may appear strange to American teachers. However, it is hoped that the case studies in this section will help make teachers more sensitive to the enormous and unique needs of the Vietnamese refugee children and more aware of the differences and difficulties that these refugee children must face.

IV. Educational Suggestions

Administrative Aspects

School Record

Vietnamese Name. When the Vietnamese refugee students first entered the American schools, there was a lot of confusion about how to file their names in the school records. Vietnamese names are written in just the opposite order of American names. I still remember the frustrating experience that I had when I registered at the university. After hours of waiting in line, I found out that my name was not on the first list, but on another list, and that I had to wait in another long line.

The Vietnamese usually have three names, e.g., Nguyen Hy Vinh, or Hoang Thi Thanh. The first name is the family name, while the last name is the given name. Vietnamese use the given name for identification. The discussion in *A Manual for Indochinese Refugee Education, 1976-1977* explains this very well:

Surname		Given Name
Family Name	Middle Name	Chosen Name
Nguyen	Hy	Vinh (Vietnamese male)
Hoang	Thi	Thanh (Vietnamese female)
Jones	Charles	John
Brown	Patricia	Anne

While the American male adult would be known formally as Mr. Jones and informally as John, his Vietnamese counterpart would be known both formally and informally by his given name: Vinh or Mr. Vinh. The Vietnamese female is also known by her given name: Thanh or Miss Thanh. . . . If she is married (say to the above Mr. Vinh) she has a choice: she can be known formally as either Mrs. Thanh (her given name) or Mrs. Vinh (her husband's given name). Informally she is always Thanh.²⁰

The *Manual* also suggests that school administrators file each student by the given name. This name should be underlined so that the child will be addressed properly. Younger children especially will identify themselves by given name only and will be confused if the family names are used.

An example given by the *Manual* of a school record for Quang, the son of Mr. and Mrs. Vinh, would look like this:

School Record		
Name:	Nguyen Cao Quang	Sex: M
Address:	5415 Jackson Street	
Telephone No.:	367-9421	
Parents' Name:	Nguyen Hy Vinh (Mr.)	
	Hoang Thi Thanh (Mrs.)	
	(can also be called Mrs. Vinh)	
Birthdate:	July 4, 1970. ²¹	

Vietnamese Ages and Birthdates. Certain confusion might arise from a different concept of age. Usually a Vietnamese has two ages, one is related to chronological age, and the other is related to *Tet* or the Lunar New Year. A person who is born prior to the Lunar New Year will be a year old on *Tet* regardless of whether he/she was born a few days prior to *Tet*, or a whole year prior.

Since the date of *Tet* changes according to the Lunar calendar, this can be even more confusing to Americans. If *Tet* is on January 30, and a child is born on January 2, the child will be considered a year old, entering the second year after *Tet* (or after January 30). Some Vietnamese parents have given the *Tet* age to school administrators, while others have adopted the American custom, and given their child's chronological age.

The determination of birthdates is complicated further when administrators are not aware of the Vietnamese custom of writing dates. As in many other countries, the date is written so that the day is first, then the month, and lastly the year. For example, in the United States, dates are commonly written in the following order:

Month — day — year; e.g., 6/7/79 = June 7, 1979.

Whereas, in Vietnam they are written:

Day — month — year; e.g., 6/7/79 = July 6, 1979.

In order to avoid problems, it is suggested that school administrators ask for the child's birthdate by specifically requesting the month, day, and year of birth. If there is some doubt as to accuracy, a comparison can be made with the records of the child's other siblings to see if the child's age appears to be adequate.

Grade Placement

The next concern of the school administrators is the grade placement of the Vietnamese refugee students. Before the actual placement can be made, the child's previous school experience needs to be determined, and his/her academic ability and emotional maturity assessed.

School Background. The first step should be to gather as much information on the child's past school experience as possible. This is an important factor in determining the appropriate grade placement of the child since the child's age level alone could be misleading; especially, in the case of Vietnamese children who lived in Vietnam during the war. Taking into account the child's past experience would prevent the placement of a student in the sixth grade because of age, when the child actually has completed only third grade.

Administrators should inquire as to the number of years of schooling, the grade level, and the type of school that the child attended. The educational background of the parents also should be investigated since this could have a positive or a negative effect on the child's adjustment to the school.

Academic and Emotional Development. The second step is the evaluation of the child's academic ability as well as his mental and emotional maturity. As a school psychologist who happens to be Vietnamese, it is the author's personal opinion that there are no test instruments available at this time for bilingual/bicultural children that are completely culture free. The use of standardized IQ tests is not advisable for Vietnamese children due to the culturally bound content of such tests. Thus, the result obtained is not a reliable indication of the child's true mental ability.

Perhaps, a quick summary of the author's day of work at the school may be of some practical use for other co-workers in the field. This does not purport to be a model nor a process for a complete evaluation, it is simply a sharing of experience and ideas:

1. Before going to school, background information has been gathered from the teachers regarding their specific concerns. Health information about the child also has been obtained.
2. A quick visit is made to the teachers and school administrators to check on any possible change in the student's behavior or performance (negative or positive) since the referral date.
3. The student is followed throughout the school day. An attempt is made to observe the child in as many types of classroom activities as possible. These activities should include some academic work (math, reading, and class discussion), some physical activities (P.E., recess, art), and special classes (speech, language development, library). Not only are physical education and recess appropriate times to assess the child's motor coordination, but they also are good opportunities to observe the child's interaction with the peer group. Special classes are observed in order to evaluate the types of services that the local schools provide in order to coordinate any future services that the child may need. In short, notes are taken on concrete observed behaviors, performance, the child's reactions, the peer group relationship, the teacher's attitude towards the child, and the child's self-perception.

The specific concerns of the teachers are kept in mind during the observations. For example, if there is a question of emotional problems, the child's reaction to the peer group, the teacher, and the classroom atmosphere is specifically noted. If it is a question of learning difficulty, the child's academic work is assessed by asking such questions as: What can this child do in the class? How much did he get from the various lessons presented? Is it a language problem or a learning problem?

4. Noontime is spent with the parents either in their home or at school in order to learn about the child's background. The possible grade placement of the child also is discussed with the parents at this time.
5. Some time in the afternoon is spent with the child individually. Informal assessments are performed by having the child do the following: read passages in Vietnamese and English; compute basic math operations; do free drawing; or just talking, in order to learn his/her reasoning ability, expressive language skills, and reactions to the new school experiences.
6. A short period is allowed for a class visit to talk to the group. The goal of such a visit is to bring cultural understanding and awareness of the special needs of the child to his/her peer group.
7. Findings are then compiled, trying to answer such questions as:
 - What is the student's capability and actual performance?
 - What are the current skills that the student is performing?
 - What skills are lacking?
 - What are the possible problems that the child is having?
 - What parts of the lessons presented did the child understand, benefit from, and respond to?
 - What parts were meaningless?

An attempt is made to evaluate what the child can and cannot do, to see beyond the child's immediate reactions for possible underlying causes that may be related to cultural aspects as well as physical, emotional, or academic needs.

8. A "small" school staffing is held with the child's present and previous teachers to exchange, compare, and discuss the information obtained.
9. A "big" conference is held to discuss the findings and to explore possible services and placement. This conference includes *all* the persons involved with the child's education and the family's welfare. Usually, there are local school administrators (principal, counselors), school district administrators

(superintendent, director of special education services), teachers (regular and special classes), tutors, parents, representatives of the family's sponsoring agencies (church, individual), and, if possible, community services personnel.

It is believed that this type of "big" conference is needed since Vietnamese refugee students often require special services and special considerations. These services might go beyond the local school's authority and services.

The Placement Decision. The third step is the actual placement of the child. All aspects of the child's development are taken into consideration and attempts are made to find the best available solution for his/her needs. Specialized educational services, such as bilingual teaching, English as a Second Language (ESL), learning disabilities, speech and/tutors, and teacher aides are considered for the cognitive and academic development of the child. Services of the counselor, community agencies, peer group, and buddy system are services that can be provided for his/her emotional needs. The local YMCA is a possible outlet for the excess physical energy that a Vietnamese child might need to relieve after school. Final decisions are made by all of those involved, including the parents.

Additional Recommendations. Finding an appropriate placement for non-English speaking students with special emotional needs, as is the case of many Vietnamese refugee students, is a complex task involving much thought and consideration. The school psychologist's role is that of a facilitator or coordinator of school staff members rather than that of an evaluator and assessor.

The following are important points that need to be considered by those people responsible for evaluation and placement:

1. A Vietnamese speaking person will be needed in order to give directions, and to interpret the child's responses.
2. The child's age level, past school experiences, current social and emotional maturity, and academic performance must be assessed.
3. A grade level must be assigned which will allow the student to move forward academically.
4. Some provision must be made for the child to learn English.
5. There must be flexibility in placement in order to allow changes if needed.
6. The parents' opinions and their agreement are needed for placement.
7. There must be a supportive and coordinated effort made by the school staff.

The success of a placement depends on the coordinated efforts of all school personnel and the parents. It depends greatly on the type of programs that are available to teach the refugee students English. If a good ESL program is available at the school, then a successful placement is more assured. However, the lack of a good ESL program certainly would cause frustration for both the teachers and the Vietnamese students.

The Learning of English

Not being a professional in the field of teaching English as a second language (ESL), this section, again, is a shared experience of the author's work with Vietnamese children in the United States.

Meeting the English Language Needs

Bilingual/Bicultural Education. The best way to meet these needs is through a program of bilingual/bicultural education (BBE). In this type of BBE program,

instruction is offered to students both in English and in Vietnamese with teachers extending a child's ability to use Vietnamese while developing his/her ability to function in English. Such a program is ideal but not often feasible due to economic reasons. It is possible only in school districts where there are great enough numbers of refugees.

Supportive Bilingual Education. An alternative would be a supportive bilingual education program which would require the employment of some bilingual staff members (teachers or aides) and the acquisition of materials on Vietnamese culture and education. This type of program would be applicable in most school districts. Resource people who are Vietnamese speaking could be found in parent groups, church groups, the foreign student office at a nearby university, a military post, or they could be students or staff in the actual school districts.

English As A Second Language. A structured English program could be conducted independently or in conjunction with a full bilingual or support bilingual program. This type of instruction involves the application of teaching English as a second language techniques to content material derived from the regular curriculum, and is conducted within the regular classroom on an individual basis.

Well designed bilingual and ESL programs are compatible. A bilingual teacher must be able to communicate with the child in his/her own language and be able to develop a full range of skills in that language. An ESL teacher should implement bilingual education concepts which consider the already acquired language and culture of the students as a basis for second language instruction. ESL materials specifically are designed to teach English to students who speak another language. They present all the basic language skills that a student has to master in order to understand and use English to communicate with teachers and peers.²²

The learning of English as a second language takes considerable time and the older the student, the more time it is likely to take. The school should not be unrealistic about expecting students to learn the language in a matter of a few weeks or a few months. It also is true that English should be taught systematically and that it should not be assumed that it can be learned through simple exposure or by accident. Daily sessions given at short intervals are preferred to weekly or long sessions given in one period. It is imperative that the classroom teacher and language teacher work closely together so that they can form a fairly complete picture of the child and his/her language needs, as well as reinforce each other's lessons.

In addition to teaching English, the ESL teacher also serves as a cultural adviser and friend. The atmosphere of most ESL classes is such that the children are allowed to progress at their own pace. The students feel more secure and are able to ask questions about aspects of American life that are strange and new to them. This provides invaluable emotional support which helps greatly in the child's adjustment.

Other Specialists. In areas where there are not enough non-English speaking children to warrant an ESL program, special teachers such as the speech therapist, the reading teacher, the learning disability teacher and, at times, the librarian are expected to teach the children English. For understandable reasons, the specialist tends to interpret the problems of the non-English speaker in terms of his/her own specialty (the reading teacher might see the non-English student's problem as a reading problem and the speech therapist as a speech problem). Care should be taken on all sides to recognize the child's problem for what it is — the inability to speak English, and to remember that, for the most part, the child is fully functioning and problem-free in his own language and culture. There are, of course, refugee children

with learning problems, but these problems are distinct from the overall language problem and must *not* be confused with it.

Classroom Teachers. Regular classroom teachers have, on the most part, not had any experience in teaching English as a second language to non-English speaking students. However, ESL materials would provide them with excellent information and ideas. These texts are well researched, and appropriately designed for a particular audience. The English structures usually have been sequenced very carefully. Other suggestions for the classroom teacher are as follows:

1. Encourage students to speak;
2. Avoid materials that are too difficult;
3. Emphasize listening and speaking activities, i.e., plays and puppet shows;
4. Provide a variety of listening activities;
5. Provide students with talking experiences;
6. Give simple directions and use examples;
7. Use a variety of visual aids;
8. Provide a listening corner with a tape recorder, record player and radio.

Teaching English

Learning a language takes a long time; the more special attention the student receives, the quicker he/she will learn. The refugee child has to understand spoken English, pronounce it so that he/she can be understood, and be able to express it in sentence form. In order to do this, the child has "to master four different aspects of the language: pronunciation, sentence structures, vocabulary and styles."²³ The primary goals of ESL instruction should be the learning of key vocabulary and the building of fluency in basic communication patterns. Pronunciation should be considered a secondary goal.

The teaching of vocabulary can be done, if necessary, by the classroom teachers, but pronunciation, structure, and to a certain extent, styles, should be taught in special classes, tutoring sessions, or in-class learning groups because students need step by step instruction and training and not incidental learning.

Pronunciation. It is difficult for the Vietnamese to pronounce English because the sound system in Vietnamese is completely different. Before a student can reproduce other language sounds, he/she first must be able to hear them. One way to teach problem sounds is to tackle them one by one: first teaching the student to distinguish them aurally from phonetically similar sounds; and then, teaching them how to pronounce them. A rhyming dictionary is helpful.

The following are examples of some of the difficulties that Vietnamese children will have in hearing and pronouncing English:

<u>Sounds</u>	<u>Confused with</u>
th as in ether	t as in tell or s as in see
p as in pin	b as in boy
g as in gay	k as in king
zh as in pleasure	z as in zero
g as in gin	ch as in chin
i as in pin	ee as in beet
e as in bet	a as in bat
a as in bat	e as in bet
oo as in book	oo as in boot

Final consonants

b as in dab
 d as in bad
 f as in laugh
 v as in love
 s as in bass
 z as in jazz
 sh as in rush
 ch as in much
 l as in all
 r as in car

Confused with

p
 t
 p
 b or p
 sh, push
 sh, push, or s
 s
 sh, push
 n, pin
 (not heard)²⁴

The Vietnamese language also is mono-syllable and tonal. Unlike English, the tone is associated with each word and not with the entire sentence. Differences in intonation in English denote the meaning of a sentence (i.e., interrogative, or declarative). Vietnamese students must be taught to associate tones with sentences and not with words. They also must learn these intonation patterns correctly.²³ This type of training must be given apart from the normal English instruction given to all children in the American classroom.

Structures. Differences in English and Vietnamese sentence structures also need to be specifically taught. The Vietnamese must be taught to use suffixes and verb tenses because these concepts do not exist in the Vietnamese language. The Vietnamese children will pick up some of the simpler structure forms from their classmates, but they will have to be taught the more difficult and complex structures.

Styles. Children will hear different styles in class, on the television, or at the store. The classroom teacher can help with style, but the ESL teacher usually would have more time. He/she would be able to explain the different styles, and help the students role play the different situations. It frequently is difficult for non-English speakers to know what style is appropriate for a given situation. This particularly is true when titles are not used to denote courtesy.

Vocabulary. An area that the classroom teacher can teach is vocabulary. "This involves at first learning the words for objects and actions in one's immediate environment, and then branching out into more remote areas of interest." This type of learning is best done in context. You cannot give a child a long list of words to memorize if he/she does not constantly hear them and is not able to use them in meaningful situations.²⁴

The classroom teacher can use anything in the classroom that will provide the children with an opportunity to talk about different objects and actions as a source of vocabulary. The following is a list of materials that already are in the classroom which can be used to teach vocabulary:

1. Picture dictionaries;
2. Flash cards and sentences with matching pictures;
3. Word puzzles and games;
4. Developmental learning materials (DLM);
5. Peabody Language Development Kits;
6. Talking books;
7. Reading labs such as SRA, Reader's Digest Skill Builders.

These materials are usually available in most classrooms. Care should be taken to provide for sequential and comprehensive development of vocabulary and sentence structure.

V. Conclusions

Teaching a Vietnamese refugee student is a frustrating and demanding job, but it can also be a very rewarding one. At a forum on problems of Asian children in the American classroom, Mary Galvan, national consultant on TESL expressed the idea well, "The Indochinese caught our imagination and caught our conscience. We felt more deeply about them than we did about any other minority group."

This continuing commitment requires a cooperative effort from all of the school personnel that are involved with the Vietnamese refugee students. The school administrators need to be open-minded and supportive, promoting flexibility in the services available for the refugee students. The regular classroom teachers, special class teachers, tutors, and aides need to understand the special needs of the children, giving consideration to their cultural heritage and special circumstances. They also must be patient, allowing for changes and adjustments over time, and open-minded enough to try new methods and techniques to teach their "new" students. This is not an easy job, but everyone's efforts will be rewarded by the thought that whatever English the Vietnamese refugee child knows is from you, his/her teacher.

To each and everyone of you who has been involved in the education of Vietnamese refugee children, my deep and sincere thanks for your efforts and concerns.

Appendix A

Indochinese Refugee Education Guides

The following material can be obtained at:

National Indochinese Clearinghouse — Center for Applied Linguistics
1611 North Kent Street, Arlington, Virginia 22209
Toll-Free Hotline (800) 336-3040

General Information Series:

1. Hints for Tutors
2. Testing English Language Proficiency
3. Education in Vietnam: Fundamental Principles and Curricula
4. Teaching English Pronunciation to Vietnamese
5. Textbooks and Classes for ESL
6. A Brief Look at the Vietnamese Language: Sounds and Spellings
7. Testing the Reading Ability of Cambodians
8. Academic Resources for Language & Culture
9. A Selected Bibliography of Dictionaries
10. Teaching English Pronunciation to Speakers of Black Tai (Tai Dam)
11. Teaching English Structures to the Vietnamese
12. Supplement to: "An Annotated Bibliography for Teaching English to Vietnamese"
13. Perspectives on a Cross-Cultural Program: Getting to Know the Vietnamese

Preschool Education Series:

1. English as a Second Language in Kindergarten: Orientation and Scheduling
2. English as a Second Language in Kindergarten: Teaching Pronunciation and Grammar
3. English as a Second Language in Kindergarten: Testing Young Children
4. English as a Second Language in Kindergarten: Language and Concept Development

Elementary Education Series:

1. On Keeping Lines of Communication with Indochinese Children Open
2. Classroom Instructions in Vietnamese/Inside the Classroom
3. Vietnamese History, Literature & Folklore
4. Classroom Instructions in Vietnamese/Outside the Classroom
5. Continuing English Studies During the Summer
6. Supplemental ESL Activities for Classroom Teachers

Intermediate/Secondary Education Series:

1. Vietnamese History, Literature & Folklore
2. Detailed Content of Vietnamese Secondary Curriculum

3. Continuing English Studies During the Summer

Educational Administrator Series:

1. On Assimilating Vietnamese & Cambodian Students into U.S. Schools
2. Meeting the English Language Needs of Indochinese Students

Personal Resources Directory Supplements:

- September, 1975 — A Personnel Resources Directory for the Education of Indochinese Refugees
- October, 1975 — Supplement #1
- November, 1975 — Supplement #2
- November, 1975 — Supplement #3
- December, 1975 — Supplement #4
- May, 1976 — Supplement #5
- July, 1976 — Supplement #6

Adult Education Series:

1. Teaching English to Adult Refugees
2. Bibliography of Adult ESL Materials
3. Towards Methods of Learning English (In Vietnamese/Cambodian/English)
4. ESL Reading Materials for Adults
5. Recreational Reading in Vietnamese
6. How to Teach Adult ESL: A Guide for Volunteers

Bilingual/Bicultural Education Series:

1. Information for Administrators and Teachers
2. A Selected, Annotated Bibliography on Bilingual/Bicultural Education
3. A Model for Bilingual Language Skill Building

Indochinese Refugee Alert Bulletins:

- #1 August, 1975
- #2 September, 1975
- #3 October, 1975
- #4 February, 1976
- #5 March/April, 1975

Handbooks:

1. A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools
2. Vietnamese-English Phrasebook with Useful Word List (for English Speakers)
3. English-Vietnamese Phrasebook with Useful Word List (for Vietnamese Speakers)
4. A Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese

A Manual for Indochinese Refugee Education 1976-1977

Appendix B

Vietnamese History, Literature and Folklore*

The following bibliography deals with cultural and literary materials about Vietnam and the Vietnamese.

1. *The Beggar in the Blanket and Other Vietnamese Tales*, retold by

Gail B. Graham, illustrated by Brigitte Bryan. New York:

The Dial Press, 1970, 96 pp. \$4.95

Translated from French language sources in Vietnam by a famous woman reporter/writer who lived in Vietnam during 1966 and 1967. The fairy tales collected are her favorites and the book was basically written for her own children.

2. *First Snow*, by Helen Contant, illustrated by Vo Dinh. New York:

Alfred A. Knopf, 1974. 32 pp. \$4.50

A children's story featuring a little Vietnamese girl who has learned to accept the cycle of life and death as a natural pattern of the universe when, for the first time, she watched the falling snow in her first winter in the U.S. The story is gentle in style, beautifully illustrated by a well-known Vietnamese artist.

3. *From the Vietnamese: Ten Centuries of Poetry*, edited by Burton Raffel. New York: October House, 1968. 75pp. (Secondary and Adult)

A seven-page introduction discusses and illustrates the rules of Vietnamese versification. The rest of the book is a collection of Vietnamese poems from the 11th century to the present. Two peasant songs are included.

4. *Getting to Know the Two Vietnams*, by Fred West, illustrated by Polly Bolian. New York: Coward-McCann, 1963. 64 pp.

The first half of the book, for upper elementary and junior high students, gives a comprehensive historical background of Vietnam.

5. *KIM — A Gift from Vietnam*, by Frank Chinnock. New York: World Publishing Co., 1971. 210 pp. (Secondary and Adult)

An editor for Reader's Digest, Mr. Chinnock tells the story of his own adopted Vietnamese child.

6. *Land of Seagull and Fox: Folk Tales of Vietnam*, by Ruth Q. Sun, illustrated by Ho Thanh Duc. Rutland, Vermont: C.E. Tuttle Co., 1967. 135 pp. \$5.50. (Secondary and Adult)

*Adapted from *A Manual for Indochinese Refugee Education 1976-1977* (Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, 1976), pp. 274-279, by permission of the publisher.

Thirty-one traditional folk stories translated in a pleasant style. The author spent one year as a lecturer at the University of Saigon, and collected many of the stories directly from her students in "versions learned at the knees of their parents and grandparents."

7. *NHAN, a Boy of Vietnam*, by Inor Forney, edited by Joann Robinson. Rutland, Vermont: Charles E. Tuttle Co., 1969. 25 pp.

Some scenes of life in Saigon seen through the eyes of a 10-year-old paper boy from a poor family.

8. *Our Friends in Vietnam*, by Inor & E. H. Forney. Rutland, Vermont: Charles E. Tuttle Co., 1967. 61 pp. \$1.00.

A coloring book presented in the author's own handwriting. Each page is accompanied with a drawing of the scene described. The book shows activities of ordinary people in cities and rural areas: the food they eat, the clothes they wear, the things they do, the places they go and so on.

9. *Promises to Keep*, by Paige Dixon. New York: Atheneum, 1974. 165 pp. \$6.95. (Secondary and Adult)

The book deals with problems faced by an orphaned boy, half American, half Vietnamese, when he went to live with his American grandmother in a small New England town after his Vietnamese mother died.

10. *Southeast Asia*, by William A. Withington and Margaret Fisher. Grand Rapids: Fideler Company, 1968. 272 pp.

This is a well-presented elementary geography textbook.

11. *The Story of Vietnam: A Background Book for Young People*, by Hal Dareff. New York: Parents' Magazine Press, 1966. 250 pp. (Intermediate through Adult)

This is a clearly presented (primarily modern) history of Vietnam.

12. *Vietnam and Countries of the Mekong*, by Larry Henderson. Rev. ed. New York: Thomas Nelson, 1967. 254 pp. (Secondary and Adult)

The first five chapters are devoted to Vietnam, ranging from the geographical and cultural background to the political and economic problems. Good background reading for high school students.

13. *Vietnam: Land of Many Dragons*, by Hal Buell. New York: Dodd, Mead, 1968. 142 pp.

This is a simplified history of Vietnam for the upper elementary/junior high level.

14. *Vietnam, Our Beloved Land*, by Nguyen Cao Dam and Tran Cao Linh. Rutland, Vermont: Charles E. Tuttle Co., 1968. 124 pp. (Intermediate through Adult)

This is a collection of photographs by Vietnamese photographers designed to show Vietnam as it is remembered by the Vietnamese.

15. *Vietnam: The Country, The People*, by David C. Cooke. New York: Grosset & Dunlap, 1968. \$4.95. (Secondary and Adult)

The book has 11 chapters covering the legendary origin of the Vietnamese, their historical background and the characteristics of their way of life as compared with those in the Western world.

16. *Vietnamese Folk Poetry*, translated by John Balaban. Greensboro, North Carolina: Unicorn Press, 1974. 47 pp. \$8.00 cloth, \$4.00 paperback (Secondary and Adult)

This is a book of traditional Vietnamese oral poems (*ca dao*) collected by the translator in the Mekong delta, Saigon, the Central Highlands, and Hue in 1971 and 1972.

17. *Vietnamese Legends*, compiled and translated by G. F. Schultz. Rutland, Vermont: C. E. Tuttle Co., 1965. 163 pp. \$4.70. (Secondary and Adult)
The book contains 32 short stories as part of the well of folklore of Vietnam.

18. *Zen Poems*, by Nhat Hanh. Greensboro, North Carolina: Unicorn Press, in press. \$10.00 cloth, \$5.00 paperback.

This book contains 12 poems. These are written in Vo Dinh's ink-and-brush calligraphy (in Vietnamese) on a sheet which also interprets each verse with a drawing. The English translation (by Teo Savory and Vo Dinh) is *en face*. The poems suggest the feel of the philosophy of Zen Buddhism.

Additional Materials:

19. *Assisting Vietnamese Students in Illinois Schools*, Springfield, Illinois: Office of Education.

20. *Bridging the Asian Language and Cultural Gap*, Los Angeles, California: Los Angeles Unified School District, n.d.

A short history of Vietnam for the general reader, the book contains a wealth of information on the land, the people, and its history.

21. *Customs and Culture of Vietnam*, Ann C. Crawford. Rutland, Vermont: Tuttle Publishing, 1966.

A description of many Vietnamese customs and traditions by an American resident in South Vietnam who traveled extensively throughout the country.

22. *A Dragon Defiant*, by Joseph Buttinger. New York: Praeger Publishing, 1972.

23. *Fire in the Lake: The Vietnamese and Americans in Vietnam*, by Frances Fitzgerald. Boston, Massachusetts: Little, Brown and Company, 1972.

A sensitive and insightful examination of the American involvement in Vietnam, seen against the background of Vietnamese culture and history.

24. *Getting to Know the Vietnamese and Their Culture*, by Vuong Gia Thuy. New York: Ungar Publishing, 1976.

Originally intended as a guide for Americans working with the Vietnamese refugees in the U.S., this short book about the Vietnamese deals very briefly with their cultural background, their values, their characteristics, and their educational system.

25. *Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cross-Cultural Differences in Schools*. Arlington, Virginia: National Indo-Chinese Clearinghouse, Center for Applied Linguistics, 1975.

26. *Some Aspects of Vietnamese Culture*, by Nguyen Dinh Hoa. Carbondale, Illinois: Southern Illinois University Press, 1972, \$1.50.

Appendix C

A Selected Bibliography of ESL Teaching Materials*

ESL Structure Texts (K-6)

Bumpass, Faye L. *The Way We Learn English*. New York: American Book Company, 1968-69. Five books, \$1.30-\$1.40 each. Elementary.

Series in workbook format for primary students. Audiolingual approach with limited vocabulary (858) to develop basic language skills.

Bumpass, Faye L. *We Speak English*. New York: American Book Company. (Division of Litton Educational Publishing, Inc.), 1967. Book I, \$2.00; Book II, \$2.00. Paperback. Upper elementary.

Can be used as a continuation of *The Way We Learn English*, or as beginning books (material contained in the lower elementary series is reviewed in *We Speak English*). Teachers' editions available.

Gonzalez-Mena, Janet. *English Experiences*. Silver Spring, Maryland: Institute of Modern Languages, 1975. \$29.95 for Teachers' Program Guide and 50 spirit masters sets. Pre-Elementary.

Consists of 50 "experiences" designed primarily to develop cognitive, affective, perceptual and motor skills in pre-school and kindergarten children while teaching English.

Kernan, Doris. *Steps to English*. New York: McGraw-Hill, 1974-76. A and B, I-IV. About \$3.00. K-6 series.

A and B are pre-reading, I-IV incorporate reading. Teachers' editions, workbooks, cue cards and tape cassettes are available.

Marquardt, William F., Jean H. Miller, and Eleanor Hosman. *English Around the World*. Glenview, Illinois: Scott Foresman, 1970. Pupils' Skills Books (Levels 1 through 6): \$1.68-\$2.00. Paperback. Elementary, all levels.

A complete six-level course, very effective if the teacher reads and follows the guide. Especially suitable for teachers with no special training in ESL.

Supplemental Materials (K-6)

Alexander, L. G. *Look, Listen and Learn! An Integrated Course for Children*. London: Longman, 1968-70. Four books, \$3.00 to \$4.00 each. Elementary through intermediate.

*Excerpted with deletions from *A Manual for Indochinese Refugee Education 1976-1977* (Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, 1976), pp. 227-232, 234, by permission of the publisher.

A four-stage and audio-visual course for beginning students nine and above. Texts, workbooks, structured readers, link readers, film strips, and tapes.

Dykstra, Gerald, Project Director. *Composition: Guided — Free*. New York: Columbia Teachers College Press, 1973. Four programs, \$1.00 each. Intermediate.

Not designed as ESL materials, but usable as composition supplement to an ESL program for grades 1-6: Composition through practice with model passages. Progressive development of writing skills.

Hauptman, Philip and John Upshur. *Fun with English*. New York: Macmillan, 1973. \$1.75. Intermediate.

A supplementary text designed for ages 10 and above, to be used with basic ESL course at intermediate level. Learning puzzles and games which test vocabulary, reading comprehension.

Robinett, Ralph F., Paul W. Bell, and Pauline M. Rojas. *Miami Linguistic Readers*. D. C. Heath, 1970. About \$.88 per reader. Paperback. Lower Elementary.

Two groups of attractive, colorfully illustrated books graded in difficulty, appealing to students through junior high, as well as the first and second graders they were designed for.

ESL Structure Texts (7-12)

Hall, Eugene J., et al. *Orientation in American English*. Silver Spring, Maryland: Institute of Modern Languages, 1971-72. Six student textbooks, \$3.00 each. Four workbooks, \$2.00 each. Cassettes for first four levels, \$45.00-\$55.00 each set. Beginning through advanced.

An integrated set of materials — texts, workbooks, tapes, and graded readers — using "Situational Reinforcement" to train students to assimilate vocabulary and structure in context of everyday experiences in America.

Mellgren, Lars, and Michael Walker. *New Horizons in English*. Addison-Wesley. Student books, about \$2.50 each. Paperback.

New series for high school students and above, to teach elementary and intermediate English.

Slager, William R., Project Director. *English for Today*, 2nd ed. New York: McGraw-Hill, 1972. Books I-VI, about \$4.50 each. Paperback.

Newly-revised edition of a series which has been used extensively in secondary school programs. The six books take the student up to a full command of spoken and written English.

Wardhaugh, Ronald, et al. *English for a Changing World*. Glenview, Illinois: Scott, Foresman and Company, 1976. Six levels planned, four levels available now, \$2.34 each. Elementary through advanced.

A new comprehensive ESL course in six levels (first four now available) for secondary school students and young adults.

Supplemental Texts (7-12)

1. Reading and Writing

Bodman, Jean, and Michael Lanzano. *No Hot Water Tonight*. New York: Collier Macmillan International. \$3.95. Paperback. High school or older.

Reader to accompany any beginning text, with structure carefully controlled. Vocabulary is more extensive than in most beginning readers.

Doty, Gladys, and Janet Ross. *Language and Life in the U.S.A.*, 3rd ed. New York: Harper and Row, 1973. Vol. I, \$5.95; Vol. II, \$2.95. Paperback.

Vol. I, *Communicating in English*, contains comprehension, grammar, pronunciation and writing exercises to help intermediate-level students to understand

spoken English and use English in speaking and writing.

Jaramillo, Barbara L. *Conventions in the Mechanics of Writing: A Language Laboratory Manual for Foreign Students*. Pittsburgh: English Language Institute, University of Pittsburgh, 1971. \$3.50.

Thirty lessons in punctuation and the mechanics of writing, for the beginning or intermediate student.

Mathews, Patricia E. and Sabahat Tura. *Practice, Plan and Write, Books I and II*. New York: American Book Company, 1973. \$2.10 per book.

Two separate volumes intended to form a complete course in writing for ESL students at the low-intermediate level in high school, college or adult education programs.

Paulston, Christina and Gerald Dykstra. *Controlled Composition in English as a Second Language*. New York: Regents, 1973. \$1.95.

English composition is taught through a series of structured exercises which are appropriate for the advanced intermediate to advanced ESL student on the high school level or above.

Pimsleur, Paul and Donald Berger. *Encounters: A Basic Reader*. New York: Harcourt Brace Jovanovich, 1974. \$4.50. Paperback.

Collection of simplified newspaper articles originally designed for disadvantaged students, but useful for students of ESL.

2. Pronunciation and Conversation (7-12)

Dobson, Julia M. and Frank Sedwick. *Conversation in English: Points of Departure*. New York: American Book Company, 1975. \$3.00. Paperback.

Designed for conversation as well as oral or written composition on the high elementary, intermediate or advanced level.

Nilsen, Don and Allen Pace Nilsen. *Pronunciation Contrasts in English*. New York: Regents, 1971. \$2.25. Paperback. For all levels.

Southeast Asian Regional English Project. *English for Vietnamese Speakers*. Arlington, Virginia: ERIC. Vol. I: Pronunciation.

Concentrates on areas of pronunciation that are especially troublesome for Vietnamese speakers.

3. Vocabulary (7-12)

Barnard, Helen. *Advanced English Vocabulary*. Rowley, Massachusetts: Newbury House, 1971. About \$4.50 per book. Series of seven workbooks.

Hornby, A. S. *Oxford Advanced Learner's Dictionary of Current English, New Edition*. New York: Oxford University Press, 1974. \$8.95. Hardback.

Universally used and respected dictionary for ESL students.

McCallum, George P. *Idiom Drills: For Students of English as a Second Language*. New York: Crowell, 1970. \$2.50. For intermediate students in high school and above.

Contains a series of exercises (six units, five lessons in each unit) designed to teach 180 useful everyday idioms.

Aids for Teachers

Burt, Marina L. and Carol Kiparsky. *The Gooficon: A Repair Manual for English*. Rowley, Massachusetts: Newbury House, 1972. \$4.95. Paperback.

Sampling of ESL student errors arranged according to structure, and suggestions as to correcting them.

Center for Applied Linguistics, *Vietnamese Refugee Education Series*. Arlington, Virginia: Center for Applied Linguistics, 1975.

(1) *English-Vietnamese Phrasebook with Useful Word List* (for Vietnamese speakers). A survival phrasebook and mini-dictionary (Vietnamese-English and English-Vietnamese), designed to meet the immediate language needs of refugees upon their resettlement. \$3.00. Cassettes available (\$13.00).

(2) *Vietnamese-English Phrasebook with Useful Word List* (for English speakers). Intended as a guide for Americans to simplified Vietnamese. Easy-to-follow pseudo-phonetic transcription. One-way (English-Vietnamese) mini-dictionary included. \$2.00. Cassette available (\$6.00).

(3) *A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools*. Cross-cultural comparisons between Vietnamese and American school environments. Suggestions to teachers to help reduce possible culture shock for Vietnamese students, \$1.00.

(4) *A Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese*. \$1.50.

(5) *A Personnel Resources Directory for the Education of Vietnamese Refugees*. Abstracts on available Vietnamese and American educators, including experts who can offer technical assistance to school districts. \$1.00.

(6) *A Colloquium on the Vietnamese Language*. Presented at the Center for Applied Linguistics on July 15, 1975. References to contrastive features between Vietnamese and English. 45-Minute presentation on phonology and syntax; 45-minute question and answer period. \$6.50 for cassette tape and handout.

Thomas, Myra H. et al. *Books Related to Adult Basic Education and Teaching English to Speakers of Other Languages*. National Center for Educational Communication (DHEW/OE), Washington, D.C., 1970. \$.30.

Appendix D

Bibliography of Bilingual and Vietnamese Text Materials: K-12

These materials have been produced by educational resource centers, school districts, and state agencies across the country.

Language Arts

Vietnamese Textbooks: Reading Series

I Learn the Vietnamese Syllables, Grade I

I Learn to Read — Grade II

Reader — Grade III

Reader — Grade IV

Reader — Grade V

This series was developed by the Ministry of Education in Saigon and was the official Ministry textbook series used in all public schools in Vietnam. The books have been reprinted by: Center for Applied Linguistics, 1611 North Kent Street, Arlington, VA 22209.

Fables

The Crow and the Fox

The Donkey and the Fox

Excerpted with additions from *A Manual for Indochinese Refugee Education 1976-1977* (Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, 1976), pp. 268-270, by permission of the publisher.

Two Donkeys

Wise Turtle, or The Big Race

The Fibbing Shepherd

The Fat Hens and Skinny Chickens

Who Will Place the Rattle on the Cat's Neck?

These are short fables, translated into Vietnamese and produced in paperback forms. (BABEL Media Center.)

Vietnamese-English Illustrated Vocabulary Series, Levels 1, 2, 3

The Illustrated Vocabulary Series deals with a variety of topics. The fables and the vocabulary book are available from: BABEL Media Center, 1033 Heinz Street, Berkeley, CA 94710.

Primers

The Cat and the Rat
 The Happy Taxi Cab
 Tuong's Special Day
 The Lost Thong
 Where Is Pete?
 Anthology of Vietnamese Folk Stories
 Vietnamese Spelling/Alphabet Book

Designed to act as Vietnamese/English bilingual pre-primer/primer level readers. There are cassettes to accompany these texts. The monolingual Spelling Book was designed to encourage children to maintain their language. Available from: English-Vietnamese Bilingual Program, San Diego City Schools, Programs Division, 4100 Normal St., San Diego, CA 92113.

Vietnamese Alphabet Coloring Book

Order from: Vietnamese Bilingual Materials, Grand Rapids Public Schools, Grand Rapids, MI 49502.

Vietnamese Alphabet Book and Cambodian Alphabet Book

Order from: Bilingual Program, D.C. Public Schools, 4820 Howard St., N.S., Washington, D.C. 20016

Meanings of U.S. Holidays:

The Meanings of Christmas

The Meanings of Thanksgiving

Available from: Arizona Department of Education, 1535 West Jefferson, Phoenix, AZ 85007. Vietnamese text with slides.

Folk Tales for Children (in Vietnamese and English), Volumes I, II, III

Order from: Vietnamese Bilingual Materials, Grand Rapids Public Schools, Grand Rapids, MI 49502

Let's Learn Vietnamese (Level 1, 2, 3, 4)

Teacher's Manual and Student's Workbook (Grand Rapids, MI)

Math, Social Studies, and Science**Math Terminology List**

93-page glossary.

U.S. Constitution translated into Vietnamese (Vietnamese-English, Bilingual)

U.S. Constitution translated into Cambodian (Cambodian-English, Bilingual)

Order above three items from: English-Vietnamese Bilingual Program, San Diego City Schools, Programs Division, 4100 Normal St., San Diego, CA 92103.

Social Studies Unit for Vietnamese Children in the U.S.A.

A handbook for teachers, with suggested objectives and teaching methods; covers U.S. and Vietnamese culture, geography, history, systems of measure and money, signs and symbols; includes appendices and bibliography. 40 pp.

English-Vietnamese Scientific Terminology for High School and Junior College Students:

Book I: *Mathematics*; Book II: *Physics*; Book III: *Geography*; Book IV: *Chemistry*; Book V: *Natural Sciences*; Book VI: *Government and History*.

This series lists a wide variety of English terms with appropriate Vietnamese equivalents, which will be of much help to students using English as their second language. Will also be useful to Vietnamese undergoing vocational training.

Order above items from: BABEL Media Center, 1033 Heinz St., Berkeley, CA 94710.

U.S. History Supplements in Vietnamese and Cambodian

Chemistry, Mathematics, Biology and Physics Supplements in Vietnamese

Biology and Physics Supplements in Cambodian

Order above items from: Midwest Indochinese Resource Center, 500 South Dwyer Avenue, Arlington Heights, IL 60006.

Consumer, Driver Education and Health Information

Translation of Driver's Exam from Driving Handbook

Vicente Z. Serrano, Vietnamese Education Consultant, Kansas State Department of Education, 120 East 10th St., Topeka, KS 66612.

Questions & Answers — Driver's Test

Pennsylvania Department of Motor Vehicles, Harrisburg, PA 17126.

Driver's Guide

Department of Emergency Services, 4220 E. Martin Way, Olympia, WA 98504.

Guide to Driving Practices

Department of Emergency Services, 4220 E. Martin Way, Olympia, WA 98504.

Florida Driving Exam

Vu Duc Hanh, Bilingual Tutor/Language Arts Dept., Escambia County School Board, Pensacola, FL 32506.

Consumer Information

Banking, food stamps, insurance, housing, health, driving, etc. Write to: *Wisconsin Ways*, Resettlement Assistance Office, 4802 Sheboygan Avenue, Madison, WI 53702.

Appendix E

Bilingual/Bicultural Education and Materials

Professional Organizations

National Association for Bilingual Education (NABE). New York City Board of Education, 66 Court Street, Brooklyn, New York 11201.

Teachers of English to Speakers of Other Languages (TESOL). c/o School of Languages and Linguistics, Georgetown University, Washington, D.C. 20057.

Resource Centers

Centers funded under Title VII of the Elementary and Secondary Education Acts. In Illinois: Bilingual Education Service Center, 500 South Dwyer Avenue, Arlington Heights, IL 60006. (Resource Center)

Materials

16mm Films

- "Boy with Glasses" 45 minutes, B & W, Intermediate.
A shy Japanese boy is told he must wear glasses. Though he needs them for school he's afraid of ridicule from his peers. He finally agrees to wear them because his teacher and father help him overcome his self-consciousness.
- "Christmas Cracker" 9 minutes, Color, Intermediate.
Created by several of Canada's best artists and animators, this film presents three humorous and highly imaginative Christmas stories.
- "Clay (Origin of the Species)" 8 minutes, B & W (Motivational Film).
- "Dream of Wild Horses" 9 minutes, Color, Intermediate. Language Arts.
The director utilizes slow motion against soft-focus backgrounds to create dream-like effects that evoke the wild horses of the Camargue.
- "Family of the Island: Her Name is Wasamatha" 11 minutes, Color, Intermediate. Geography.
The film tells of Wasamatha, a ten-year old girl growing up in the Fiji Islands who learns an important lesson in responsibility about a family living on an island. We learn that, like family life in the U.S., each member of a group has to carry his (her) share of responsibility if the family is to survive.
- "Family Life in Malaysia: We Live in a Kampong" 13 minutes, Color, Intermediate. Geography.
The film encourages children to examine family life in another country and compare it to their own by following a day in the life of a Malay family living in a kampong (village).

- "Family of the River" 12 minutes, Color, Intermediate. Geography.
The film is narrated by Razi, a girl living with her family on a boat on the Chao Phrara River in Thailand. We see Razi and her family working together as a unit living on a boat in contrast to our urban, technological society.
- "Magic Moments" 5 units of 4 films each. Language Arts.
Unit 1 — Let's Talk.
- "Rice" 26 minutes, Color, Intermediate. Geography.
The film shows students the crucial importance of rice as the principal food for almost two-thirds of the world's people. It dramatizes the relation of Asia's basic crop to the rapidly rising number of people who depend upon rice for their principal food.
- "The Robin Family" 13 minutes, Color, Primary Science.
A film record of the 30-day life cycle during which a pair of robins builds a nest and raises a family. It includes a discussion of nest building, laying of eggs, hatching of these eggs, feeding and caring for the young robins and finally their leaving home.
- "Scrap of Paper & A Piece of String" 6 minutes, Color, Primary. Language Arts.
Produced in special technique of string animation. Tells the story of the friendship between a scrap of paper and a piece of string. The film points out the usefulness and significance of paper and string to our culture and economy. It is done with a humanistic approach.
- "Silent Safari" (Magic Moments) Unit of 5 films. Language Arts.
 1. Cheetah. 11 minutes, Color.
 2. Elephant. 11 minutes, Color.
 3. Giraffe. 10 minutes, Color.
 4. Lion. 11 minutes, Color.
 5. Zebra. 10 minutes, Color.
- "Skinny & Fatty" 45 minutes, Black and White, Intermediate. Language Arts.
A sensitive film dealing with the friendship that grows between two Japanese boys. Fatty is shy and unsure of himself and has a difficult time making friends. Skinny has no trouble making or keeping friends. Gradually, the two form a close bond and become inseparable.
- "Sun, Earth & Moon" 11 minutes, Color, Intermediate. Science.
An introduction to some of the relationships that exist among the celestial bodies, the sun, moon, and earth. The causes of day and night, the seasons, and the tides are explained.

Filmstrip Sets

Folktales Around the World (Learning Corporation of America):

Cow Tail Switch
Crane Maiden
Extraordinary Tug-of-War
Ma Lien and the Magic Brush
Mourka, The Mighty Cat
Mouse and the Elephant
Rolling Rice Ball
Rug Maker
Tears of the Dragon

Instructional Kits and Programs

- East/West Activities Kit (8 sets)
12 activities for grades 3-6, Teacher's Guide
- English as a Second Language (8 sets)
Sutherland, Kriedler
(252/set cards, flash pictures)
- Ethnic Understanding Series (10 sets)
9 human interest stories about Asians
Reading series for individualized instruction and classroom lessons
- The First Talking Alphabet — Part I (1 set)
(Scott, Foresman & Co.)
Picture cards and duplicating masters
- Learning to Learn — English Version (7 kits)
(Cognitive Growth Kit)
San Bernardino Material
Dissemination Center for Bilingual-Bicultural Education
- Listen and Do, Initial Consonant Set (1 set)
16 records, Teacher's Guide, Duplicating Masters
- Speech-To-Print Phonics: (2 kits)
A Phonics Foundation for Reading — Durell, Donald D.; Murphy, Helen A.
- SRA Reading Laboratory Kits — IIa, IIb, IIc
Science Research Assn., Inc.
- SRA Storyboard Sets (1 set)
Supplementary Language Arts, Language Development Program
Science Research Association, Inc.
- Story Plays: (3 sets)
A Self-Directed Oral Reading Program (40 plays,
4 copies each play), Douglas & Rector, 1971

Classroom Equipment

- Carousel Slide Projector (Electagraph)
- Cassette Tape Recorders (Wollensak)
- Extra Earphones
- Hand Filmstrip Projector (Viewlex)
- Language Masters (Bell & Howell)
- Listening Centers
- Phonograph Players
- Rearview Filmstrip Projector (Singer — Study Mate II)
- Reel-to-reel Tape Recorders (Wollensak)
- Synchronizer Cassette Recorder

Appendix F

Some Readings on Bilingual/Bicultural Evaluations

Books:

- Allen, Vernon L., ed. *Psychological Factors in Poverty*. Institute for Research on Poverty Monograph Series, ISBN 8410-5003-1. Chicago: Markham Publishing Company, 1970.
- Benthall, Jonathan; Polhemus, Ted, eds. *The Body as a Medium of Expression*. ISBN 0-525-06942-9. New York: E. P. Dutton & Co., 1975.
- Bransford, Louis A.; Baca, Leonard; Lane, Karen, eds. *Cultural Diversity and the Exceptional Child: Proceedings of an Institute and Conference Program, Las Vegas, Nevada, 1973*. Reston, Virginia: Council for Exceptional Children, 1973.
- Des Jarnis, Charlotte; Hull, Rita. *Rights Handbook: For Handicapped Children and Adults*. Chicago: Coordinating Council for Handicapped Children and Governor's Committee on the Handicapped, 1975.
- Hewitt, Patricia; Massey, James O. *Clinical Clues from the Wechsler Intelligence Scale for Children: With Special Sections on Testing Black and Spanish-Speaking Children*. Palo Alto, California: Consulting Psychologists Press, 1969.
- Levine, Robert A. *Culture, Behavior and Personality: An Introduction to the Comparative Studies of Psychological Adaptation*. Chicago: Aldine Publishing Co., 1973.

Articles:

- De Avila, Edward A.; Habassy, Barbara. "The Testing of Minority Children — Neo-Piagetian Approach." *Today's Education*, November-December 1974, p. 72.
- Friedman, Minerva Mendoza. "Spanish Bilingual Students and Intelligence Testing." *Changing Education*, Spring 1973, p. 25.
- Jacoby, Susan. "I No Understand the Teacher." *Saturday Review*, 5 April 1975, p. 45.
- Perkins, Stanley, A. "Malnutrition and Mental Development." *Exceptional Children*, January 1977, p. 214.
- "Testing English Language Proficiency." *Indochinese Refugee Education Series*. Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, n.d.
- "Testing Young Children ESL." *Indochinese Refugee Education Series*. Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, n.d.

Footnotes

1. Vuong, G. Thuy, *Getting to Know the Vietnamese and Their Culture* (New York: Frederick Ungar Publishing Co., 1976), pp. 9-10.
2. Ibid., p. 10.
3. *A Manual for Indochinese Refugee Education 1976-1977* (Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, 1976), pp. 124-125.
4. Thuy, *Getting to Know the Vietnamese*, pp. 17, 19.
5. *Manual*, p. 116.
6. Ibid., pp. 116-117.
7. Ibid., pp. 118-119.
8. Ibid., p. 118.
9. Ibid.
10. Ibid., pp. 123, 122.
11. Ibid., pp. 129-130.
12. Thuy, *Getting to Know the Vietnamese*, p. 36.
13. *Manual*, p. 127.
14. See "Indochinese Refugee Education Guides," General Information Series: Education in Vietnam: Fundamental Principles and Curricula (Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics), pp. 2, 6.
15. See Ibid., pp. 2, 7, 8, 9; Harvey H. Smith et al., *Area Handbook for South Vietnam*, DA Pamphlet No. 550-55 (Washington, D.C.: United States Government Printing Office, April, 1967), p. 149.
16. See "Indochinese Refugee," p. 2, 8, 9.
17. *Manual*, p. 4.
18. Ibid., p. 5.
19. Ibid., p. 133.
20. Ibid., p. 12.
21. Ibid., p. 13.
22. Ibid., p. 33.
23. Ibid., p. 26.
24. Most of the examples are from Ibid., p. 51.
25. Ibid., p. 53.
26. Ibid., p. 28.

Bibliography

A Manual for Indochinese Refugee Education 1976-1977. Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, 1976.

"Indochinese Refugee Education Guides." General Information Series: Education in Vietnam: Fundamental Principles and Curricula. Arlington, Virginia: National Indochinese Clearinghouse, Center for Applied Linguistics, n.d.

Smith, Harvey H.; Gernier, Donald W.; Bunge, Frederica M.; Rintze, Frances Chadwick; Shinn, Rinn-Sup; Teleki, Suzanne. *Area Handbook for South Vietnam*. DA Pamphlet No. 550-55. Washington, D.C.: United States Government Printing Office, April, 1967.

Thuy, Vuong, G. *Getting to Know the Vietnamese and Their Culture*. New York: Frederick Ungar Publishing Co., 1976.